

THE
Half-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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ONENESS OF THE SAINTS—THE BROTHERHOOD OF CHRIST.

The operation of every principle of the great economy of salvation tends to oneness, and the completion of the organization of the kingdom of God comprehends brotherhood in the highest and most exalted sense. That system which does not intelligently and distinctly aim at these as objects of its mission, and which in its development is not ever bringing out the above-named features in bolder relief, and stamping them upon all its workings and effects, has no agreement nor sympathy with the Gospel of Christ. Every scheme and tendency of society that has an opposite direction to that leading to oneness and brotherhood, is at enmity with the plan of salvation, subversive of the best interest of the world, and will take mankind in the path which leads from the glory and perfection of heaven, and ends in utter degeneracy.

Although it is evident that in the organization of the kingdom of God, these features will not be so distinctly and strongly marked in its infancy, as when matured and fully developed, yet even in its most immature state, they will constitute its peculiarities, and stamp it with individuality. Now this individuality of the kingdom cannot be hid or lost, inasmuch as it is the great essential of its existence. If obscured or lost, then the system will be no longer the same; it becomes changed in likeness, and another character is given to it. The idea of an organization growing into a form, and ri-

pening into a nature of which it did not partake in its earliest infancy, is opposed to every law of being and development. Nothing changes radically, either in kind, genius, or organization. We simply see it in the various stages of a consistent and harmonious growth. First it is the embryo, then comes infancy, and ultimately maturity. But no nature is changed; every system or being produces and generates its own kind, and unfolds itself according to its constitution and inherent disposition. Thus the features of oneness and brotherhood, which give individuality and caste to the kingdom of God, will grow until fully formed and brought out in majestic boldness. On the other hand, the rule which will measure the peculiarities of the divine organization, and the tendency of its operations and effects to the states in question, will, by being reversed, mark opposite peculiarities and tendencies in systems, differing from it in spirit and form.

A consideration of these primary laws of organization and development naturally suggests much, more or less connected with our subject. We have presented the absolute necessity for the basis of oneness and brotherhood being laid, and the germs forming before they can become a reality to society, or grow to maturity and perfection. We can also see the consistency of that basis being laid, while mankind remains in a state of social probation.

Indeed, the formation, growth, and ripening, constitute probationary stages, and belong especially to them, while maturity and perfection are the result and end. The latter states do not precede and produce the former, but follow, and are produced by them. The formation, growth, and ripening of beings, societies, systems, and all existing things, is the process of unfolding and bringing out their inherent dispositions, principles, and tendencies; and their perfection simply implies, that they have grown unto their fulness.

Abstract perfection amounts to nothing. That theological mysticism, which in a manner personifies perfection, and makes it an incomprehensible something, which the redeemed have given to them in another world to espouse, instead of considering it as a point to which they have attained, is at best only worthy of being considered a poetical conceit. That which makes it other than a condition of being, and contemplates it as a state distinct from things that God has prepared, and into which He designs to take a portion of His works, is of the same character as that philosophy, which teaches that He created the Universe from nothing, and inculcates the notion of heaven existing beyond the bounds of time and space. A social heaven, independent of social relations, and which does not itself grow out of those relations, is an absurdity, and the conjuring up of such is merely an attempt to "give to airy nothing a local habitation and a name."

Perfection is no more nor less than animate beings, systems, and organizations having become perfect. Abstract from these, and such a state is purely visionary and aerial. The Apostle Paul understood it thus, and exhorted the Saints—"Work out your own salvation with fear and trembling;" and in his writings to the Hebrews said, "Therefore leaving the (first) principles of the doctrine of Christ, let us go on to perfection." He did not understand heaven, oneness, brotherhood, salvation, and exaltation as abstract glories and states, which God had created and hid up to usher the Saints into after death. But he took the common sense view, and considered them as conditions and blessings that they had to work out, grow in, and go on unto, being led by the revelations of heaven, the authority of the Priesthood, and the power of the Holy Ghost.

John saw that Babylon, in the last days, would have written on her forehead the characters of mystery, and this is everywhere exhibited and illustrated in sectarian theology. Oneness, brotherhood, and every other constituent of heaven, are, to the religious world, altogether visionary. They make up no part of their tangible life. The basis of these states is not laid in their systems, neither do they form the germs, and foster their growth in a probationary society, at the same time, considering maturity and ripeness simply as the climax of the development, which climax, when reached, constitutes perfection. They do not view the next world as a continuation of this—the commencement of a new series of being, but one not radically distinct from that which things now have. Nor do they consider it attainable by a harmonious transition; and that if there be any jar or violence in the passage, the course of things gets cut, and they pass away before having fulfilled the object of their creation, that the cause lies in transgression against the present constituted economy—the laws of nature and God. Man is not viewed by them as entering into a state of perfection by a gentle, easy, last step from a probationary one—the result of his having obeyed all previous preparatory laws, and, at length, reaching, obeys the final one, and enters into the glory. No, the change must be more revolutionary and volcanic than anything within our conception.

The expectations that division and sectarian germs will grow into oneness and brotherhood, and ignorance ripen into knowledge, are monstrously absurd. Yet this is according to popular theology, and the state of religious professors in particular, and the whole world in general. A knowledge of God and eternal things in this life, they believe to be not only impossible, at least in modern times, but that those who lay any claims to its possession, and contend earnestly for it are, at the best, impostors and blasphemers. As regards sectarianism, and a spider-web brotherly relationship, it is almost the universal condition of all nations, peoples, and sects, and many Christians, according to name, will defend the existence of difference of opinion, division, and rivalry among the churches, as beneficial and necessary to the success of the conversion of the world. As touching the social polity, it is generally considered by

the greatest and most liberal nations as a law of political economy, that a government can only work efficiently with a good opposition; and that in proportion to the inefficiency of the one will also be that of the other. At times, however, some will heave a sigh of relief, as they exclaim—"Ha! what we know not now we shall know hereafter; if it is ignorance and night here, it will be a fulness of knowledge and light there; though our interests are divided, our relations weak, and our bodies many in this wicked world of sorrow, trials, woes, and disappointments—this waste howling wilderness—yet it will be all oneness, brotherhood, happiness, and perfection in heaven."

But society must recover from this corrupt and artificial state, before it can be formed and matured into the perfect one. This does not mean that it must wait until it has lost all its ignorance and sectarianism, before it begins to pass into knowledge, oneness, and brotherhood. That is precisely the idea which we are combating. It must be a gradual change from the one state to the other. Ignorance of any truth ends when knowledge comes in; division ceases upon any point where unity and agreement begin. In the scale of exaltation man cannot step from the bottom to the top of the ladder, but goes on by simple and easy gradations. On the other hand, he will never reach that top by going down from the position whence he started. Neither will division and a sectarian germ grow to oneness and brotherhood, nor ignorance ripen into knowledge.

To leave the working out of a heavenly state until heaven is obtained is nonsense; to put on the cap-stone of perfection, before the foundation thereof is laid, is reversing the order of development, and is an impossibility. For a person to jump from almost utter ignorance of God and celestial things, into a fulness of knowledge concerning Him; into a society, glory, and state of being, almost as opposite as light to darkness, heaven to hell, compared with that in which he existed but a few moments before, is contrary to all law and harmony. That men should dwell in a chaotic society here on earth, and be to each other in the relation of cut-throats, vampires, masters, and slaves, governed by a thousand interests and spirits, but on falling into the sleep of death, speedily awake and find themselves looked in each

other's arms, and bound together by the strongest ties of union and brotherhood, is repugnant to common sense.

We dwell on these points, because men generally think and act as though the proper time to commence heaven, and and sow the seeds of a celestial, social relationship will not arrive until the next state of things, and that perfection will then be grasped in a moment, in the twinkling of an eye, by beings who, to say the best, are very imperfect here. We have briefly endeavoured to clear away these views, and show the necessity of the germ of a celestial society being formed, and its growth cultivated in a probationary existence, and the consistency of the revelations, kingdom, power, and glory of God commencing with man on the earth. Having done this, we will branch farther into our subject by making a quotation from the prayer of Jesus, offered up to the Father, just prior to his crucifixion.

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." John xviii.

This language is remarkable; it is big with principle and meaning; and reveals the highest object of the mission of regeneration, and the effects which it would have on those who truly become the disciples of Christ. It distinctly marks a principal and universal feature of a regenerated society. We advisedly call it a universal feature, inasmuch as it is not merely one of the many details which go to make up the perfection of the kingdom of God; but is a feature stamped upon every detail of a perfect state. It points to the very spirit of the Gospel—the genius of the true Church—without which, though as a system it were strict in the letter and complete in organization, it would neither be really beautiful, nor capable of giving salvation to the world.

Of all beings born of woman, we may justly suppose none held more exalted views of the great plan of redemption

than Jesus, or better understood the workings of the Gospel in the lives of those in whose hearts it was planted. He is not at this time conversing in parables with babes in the kingdom of heaven, but pleading with the Father, who also understands the work of regeneration in its highest sense, and to whom the state of social perfection is as familiar as are the means by which it is to be wrought out. As might be expected in such a case, the very spirit of the glorious mission and work of Christ, is embodied in his petition to that Being who had sent him from the mansions on high, to be an offering for the sins of the world. "Neither pray I for these *alone*, but for them also which shall believe on me through their words; that they all may be *one*; as thou, Father, art in me, and I in thee, that they also may be one in us." To this end he declares the glory which had been given him, he had given to his disciples. "That they may be made perfect in one." Thus conveying the idea, that they could not become perfect only by being *one*. Indeed, this oneness with him even as he is one with the Father, is the climax of salvation—the glory and perfection of celestial society. Hence we have given it the most exalted position in the scale of regeneration, and contemplated it as a universal feature of a redeemed state.

Jesus Christ, in his revelations through the Prophet Joseph Smith to the Church of Latter-day Saints, commands them to be one, declaring, "*And if ye are not one, ye are not mine*" Thus we see the teachings and spirit developed in the work of God in this last dispensation agree with the divine mission of Christ, and with the sentiments of the prayer offered up by him unto the Father.

By this peculiarity of the true Church, even the world is to know that God sent his Son Jesus for the redemption of mankind. "That they may be one, that the world may believe that thou hast sent me." "That they may be made perfect in one, and that the world may *know* that thou hast sent me, and hast loved them as thou hast loved me." This is made a particular point, and strengthened by repetition. The people of God are also to be known by this feature, their acceptance with Him demonstrated, and His love for them even as the Son is loved made manifest. As much as this is nowhere said of any of the doings of Christ, the effects

of the Gospel or peculiarities of the Church. And well might the mission of the Saviour and his true disciples be known by this characteristic of oneness, inasmuch as the history and existence of no nation and social state will afford a parallel condition, and exhibit the feature by which the Saints are to be distinguished.

The Church learn the things of God by the power and revelations of the Holy Ghost. But the world will not have the privilege of discerning the kingdom from the thousand-and-one false systems, nor of knowing concerning the workings of the Almighty through the light of that Spirit, for unto them it is not given. Neither will they be convinced of the truth, nor be able to discriminate between what is from heaven, and what is from beneath by signs, wonders, and marvellous manifestations. The latter will rather confound them, for lying spirits are to go forth, the devil will work with mighty power to deceive, even, if possible, the very elect. "And for this cause, God shall send them strong delusions that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." From the prayer in question, however, we gather the important item, that even the world shall come to a knowledge of the divine mission of Christ, and be ultimately enabled to distinguish the people of the Saints by the characteristic of oneness.

That this oneness also comprehends brotherhood is evident, inasmuch as perfect oneness could not exist without perfect brotherhood. Each are embraced in the other. This is borne out by the sayings of the Apostle John, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God loveth his brother also." "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning; that we love one another."

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

Indeed, after Jesus had eaten of the feast of the passover, in his last instructions to the disciples, but a few hours before offering the remarkable prayer, from which we have quoted, he uses language to them almost identical with that addressed to the Father. In this instance, however, brotherhood is the subject, proving our view to be correct, that oneness embraces that also. He said unto them, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. *By this shall all men know that ye are my disciples, if ye have love one to another.*"

Paul writes to the Romans thus—"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself bearing witness with our spirit that we are the children of God: And if children, then heirs; *heirs of God, and joint heirs with Christ*; if so be that we suffer with him, then we may also be glorified together." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the *first-born among many brethren.*" And unto the Corinthians, he says, "For all things are yours; . . . and ye are Christ's, and Christ is God's." Jesus is elsewhere called the elder brother of the Saints. This brotherhood and joint-heirship among the people of God is breathed throughout the writings of the Apostles, and stamped on all the workings of the Gospel.

Though man might deceive man, sectarianism bewilder the judgment, and false systems, priestcraft, and superstitions, blind the eyes of the human family; though Satan can work signs, wonders, and miracles, yet neither he nor his agencies can counterfeit oneness and brotherhood, nor human institutions give these great blessings to the earth. By these peculiarities and tendencies the kingdom of God may be known; by them even the world must ultimately be convinced, and vanquished infidelity driven from the field.

There is no law of relationship connected with the states which form the subject of this article, that will in any way distort

and do violence to the common natures of mankind, or which is repugnant to unperverted social instincts. The highest aspirations and cravings of the soul are directed to these conditions of being. Their excellency and the fitness of such states to the constitution of men, are like the great truths concerning the existence of God, and the reality of immortality. We have next to that of the Holy Ghost, their strongest evidence within ourselves, which no sophistry nor blindness can completely cover—a thousand voices testifying of them to our consciousness, which will not be altogether smothered.

All mankind sometimes feel the yearnings after oneness and brotherhood. To the most spiritual and exalted minds such feelings are ever present. These states are alone natural and legitimate; all others are unnatural and artificial. A character of the type of Nero, whose bloody appetite would rear a universal slaughterhouse, and make the bowels of the earth to swallow, at one feast, the whole human family, even he will find moments stealing over him, in which all things will appear as worthless, compared to one person upon whose bosom he could fall, and feel that in him he had a friend and brother. This will find a thousand illustrations in the experience of the greatest tyrants and human butchers who ever disgraced the name of man.

As regards oneness, we all know how exquisite are the satisfaction and pleasure derived from finding others one, in feeling, affection, hope, interest, and destiny, with ourselves, and their intensity is just in proportion to that unity and agreement. Indeed there are those who are so violent and brutal in this matter, that did they possess the power, they would sweep out of existence, at one fell blow, all who were not one with them. Thus Neroes, and brutal passions, as well as good men, and the best instincts of the soul, are advocates in some manner or other for oneness and brotherhood. Even Lucifer must yearn after such states, and their loss constitutes his hell. We believe that it is an universal instinct—a law without an exception.

There could be no society—no organization without some kind of relationship and agreement; and in the absence of the genuine, the world are bound to counterfeit, and form ties to bind them-

selves together. The social instincts, and the tendencies of nature are directly pointing to the states in question. If the world have not attained to them, it is not because they are unfitted to man, nor because he is so constituted to be incapable of attaining to them. The reason is, that ignorance, habit, tradition, unnatural education, artificial arrangements, and false systems, have led mankind into a wrong direction. But because of the taste and practice of drunkenness, does it prove that a man who is drunk is in a natural state, and that a sober man is in an unnatural one? A person may take poison, but nature will protest against such an act. The world may depart from one-

ness, brotherhood, perfection—from God, but misery, degeneracy, death, and extinction are the result.

How far would society be from regeneration if it were united in all things, and all mankind were brothers in very deed? How far would it be from social perfection, and what the distance from heaven, if every person were one with Christ, even as he is one with the Father! We think there could not be much left out. This Jesus prayed might be the position of all true believers in him. To this end was the Gospel given. To this end are all the tendencies of the great plan of redemption, and the power of the Holy Ghost.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 760.)

[November, 1841.]

Monday, 22nd. The following letter from Elder Orson Hyde, is from the *Millennial Star*—

Alexandria, Nov. 22, 1841.

Dear Brother Pratt—A few minutes now offer for me to write, and I improve them in writing to you.

I have only time to say that I have seen Jerusalem precisely according to the vision which I had. I saw no one with me in the vision; and although Elder Page was appointed to accompany me there, yet I found myself there alone.

The Lord knows that I have had a hard time, and suffered much, but I have great reason to thank Him that I enjoy good health at present, and have a prospect before me of soon going to a civilized country, where I shall see no more turbans or camels. The heat is most oppressive, and has been all through Syria.

I have not time to tell you how many days I have been at sea, without food, or how many snails I have eaten; but if I had had plenty of them, I should have done very well. All this is contained in a former letter to you written from Jaffa.

I have been at Cairo, on the Nile, because I could not get a passage direct. Syria is in a dreadful state—a war of extermination is going on between the Druses and Catholics. At the time I was at Beyrout, a battle was fought in the mountains of Lebanon,

near that place, and about 800 killed. Robberies, thefts and murders are daily being committed. It is no uncommon thing to find persons in the streets without heads. An English officer, in going from St. Jean D'Acre to Beyrout, found ten persons murdered in the street, and was himself taken prisoner, but was rescued by the timely interference of the Pacha. The particulars of all these things are contained in a former letter.

An American traveller, by the name of Gager, who was a licensed minister of the Congregational or Presbyterian Church, left Jerusalem in company with me. He was very unwell with the jaundice when we left, and at Damietta we had to perform six days quarantine before we ascended the Nile. On our passage up, he was taken very ill with a fever, and became helpless. I waited and tended upon him as well as our circumstances would allow; and when we landed at Bulack, I got four men to take him to the American Consuls, in Cairo, on a litter; I also took all his baggage there, and assisted in putting him upon a good bed—employed a good faithful Arabian nurse, and the English doctor. After the physician had examined him, he told me that he was very low with a typhus fever, and that it would be doubtful whether he recovered. Under these circumstances I left him to obtain a passage to this place. After I had gone on board a boat, and was just about pushing off, a letter came from the doctor, stating that poor Mr. Gager died in about two hours after I left.

him. He told me before we arrived at Cairo that he was twenty-seven years of age, and his friends lived in Norwich, Connecticut, near New London, I think. There are many particulars concerning his death, which would be interesting to his friends, but I have no time to write them now.

On Sunday morning, October 24, a good while before day, I arose from sleep, and went out of the city as soon as the gates were opened, crossed the brook Cedron, and went upon the Mount of Olives, and there, in solemn silence, with pen, ink, and paper, just as I saw in the vision, offered up the following prayer to Him who lives forever and ever—

"O Thou! who art from everlasting to everlasting, eternally and unchangeably the same, even the God who rules in the heavens above, and controls the destinies of men on the earth, wilt Thou not condescend, through Thine infinite goodness and royal favour, to listen to the prayer of Thy servant which he this day offers up unto Thee in the name of Thy holy child Jesus, upon this land, where the Sun of Righteousness sat in Blood, and Thine Anointed One expired.

"Be pleased, O Lord, to forgive all the follies, weaknesses, vanities, and sins of Thy servant, and strengthen him to resist all future temptations. Give him prudence and discernment that he may avoid the evil, and a heart to choose the good; give him fortitude to bear up under trying and adverse circumstances, and grace to endure all things for Thy name's sake, until the end shall come, when all the Saints shall rest in peace.

"Now, O Lord! Thy servant has been obedient to the heavenly vision which Thou gavest him in his native land; and under the shadow of Thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy Prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a Temple in honour of Thy name. Everlasting thanks be ascribed unto Thee, O Father, Lord of heaven and earth, that Thou hast preserved Thy servant from the dangers of the seas, and from the plague and pestilence which have caused the land to mourn: The violence of man has also been restrained, and Thy providential care by night and by day has been exercised over Thine unworthy servant. Accept, therefore, O Lord, the tribute of a grateful heart for all past favours, and be pleased to continue Thy kindness and mercy towards a needy worm of the dust.

"O Thou, who didst covenant with Abraham, Thy friend, and who didst renew that

covenant with Isaac, and confirm the same with Jacob with an oath, that Thou wouldst not only give them this land for an everlasting inheritance, but that Thou wouldst also remember their seed forever. Abraham, Isaac, and Jacob have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfilment of those promises which Thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of him who never sinned.

"Grant, therefore, O Lord, in the name of Thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig-tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let Thy great kindness conquer and subdue the unbelief of Thy people. Do Thou take from them their stony heart, and give them a heart of flesh; and may the Sun of Thy favour dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to Thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye.

"Thou, O Lord, did once move upon the heart of Cyrus to show favour unto Jerusalem and her children. Do Thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see Thy righteous purposes executed in relation thereto. Let them know that it is Thy good pleasure to restore the kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David Thy servant, even a descendant from the loins of ancient David, to be their king.

"Let that nation or that people who shall

take an active part in behalf of Abraham's children, and in the raising up of Jerusalem, find favour in Thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel over-shadow them, and the power of the Highest protect them; while that nation or kingdom that will not serve Thee in this glorious work must perish, according to Thy word—"Yea, those nations shall be utterly wasted."

"Though Thy servant is now far from his home, and from the land bedewed with his earliest tear, yet he remembers, O Lord, his friends who are there, and family, whom for Thy sake he has left. Though poverty and privation be our earthly lot, yet ah! do Thou richly endow us with an inheritance where moth and rust do not corrupt, and where thieves do not break through and steal.

"The hands that have fed, clothed, or shown favour unto the family of Thy servant in his absence, or that shall hereafter do so, let them not lose their reward, but let a special blessing rest upon them, and in Thy kingdom let them have an inheritance when Thou shalt come to be glorified in this society.

"Do Thou also look with favour upon all those through whose liberality I have been enabled to come to this land; and in the day when Thou shalt reward all people according to their works, let these also not be passed by or forgotten, but in time let them be in readiness to enjoy the glory of those mansions which Jesus has gone to prepare. Particularly do Thou bless the stranger in Philadelphia, whom I never saw, but who sent me gold, with a request that I should pray for him in Jerusalem. Now, O Lord, let blessings come upon him from an unexpected quarter, and let his basket be filled, and his storehouse abound with plenty, and let not the good things of the earth be his only portion, but let him be found among those to whom it shall be said, 'Thou hast been faithful over a few things, and I will make thee ruler over many.'

"O my Father in heaven! I now ask Thee in the name of Jesus to remember Zion, with all her Stakes, and with all her assemblies. She has been grievously afflicted and smitten; she has mourned; she has wept; her enemies have triumphed, and have said, 'Ah, where is thy God?' Her Priests and Prophets have groaned in chains and fetters within the gloomy walls of prisons, while many were slain, and now sleep in the arms of death. How long, O Lord, shall iniquity triumph, and sin go unpunished?

"Do Thou arise in the majesty of Thy strength, and make bare Thine arm in behalf of Thy people. Redress their wrongs, and turn their sorrow into joy. Pour the spirit

of light and knowledge, grace and wisdom, into the hearts of her Prophets, and clothe her Priests with salvation. Let light and knowledge march forth through the empire of darkness, and may the honest in heart flow to their standard, and join in the march to go forth to meet the Bridegroom.

"Let a peculiar blessing rest upon the Presidency of Thy Church, for at them are the arrows of the enemy directed. Be Thou to them a sun and a shield, their strong tower and hiding place; and in the time of distress or danger be Thou near to deliver. Also the Quorum of the Twelve, do Thou be pleased to stand by, for Thou knowest the obstacles which we have to encounter, the temptations to which we are exposed, and the privations which we must suffer. Give us, therefore, strength according to our day, and help us to bear a faithful testimony of Jesus and his Gospel, to finish with fidelity and honour the work which Thou hast given us to do, and then give us a place in Thy glorious kingdom. And let this blessing rest upon every faithful officer and member in Thy Church. And all the glory and honour will we ascribe unto God and the Lamb forever and ever. Amen."

On the top of Mount Olives I erected a pile of stones as a witness according to ancient custom: On what was anciently called Mount Zion, where the Temple stood, I erected another, and used the rod according to the prediction upon my head.

I have found many Jews who listened with intense interest. The idea of the Jews being restored to Palestine is gaining ground in Europe almost every day. Jerusalem is strongly fortified with many cannon upon its walls. The wall is ten feet thick on the sides that would be most exposed, and four or five feet where the descent from the wall is almost perpendicular. The number of inhabitants within the walls is about twenty thousand. About seven thousand of this number are Jews, the balance being mostly Turks and Armenians. Many of the Jews who are old go to this place to die, and many are coming from Europe into this eastern world. The great wheel is unquestionably in motion, and the word of the Almighty has declared that it shall roll.

I have not time to write particulars now, but suffice it to say that my mission has been quite as prosperous as I could expect.

I am now about to go on board a fine ship for Trieste, and from thence I intend to proceed to Regensburg and there publish our faith in the German language. There are those who are ready and willing to assist me.

I send you this letter by Captain Withers, an English gentleman, who goes direct to England, on board the *Oriental* steamer. He

has come with me from Jerusalem. If I had money sufficient I should be almost tempted to take passage on board of her to England, but this I cannot do.

On receipt of this, I wish you to write to me immediately, and direct to Regensburg, on the Danube, Beyern, or Bavaria. If you know anything of my family tell me.

My best respects to yourself and family, to brothers Adams and Snow,* and to all the Saints in England.

May grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ,

rest, upon you all from this time, henceforth, and for ever. Amen.

Your brother in Christ,

ORSON HYDE.

Wednesday, 24th. Elder Joseph Fielding, who sailed from Liverpool, on the *Tyrean*, with 204 Saints, arrived at Warsaw with his company; and Elders W. Richards and J. Taylor went to meet them, and give such counsel as their situation required.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 6, 1856.

THE PRESIDENTIAL ELECTION IN THE UNITED STATES.—It is generally admitted by all parties that Mr. Buchanan, the democratic candidate for the Presidency of the United States, is elected to that very responsible station. If such be the case, we think that the union of the States will be perpetuated by it a few years longer. We regard the democratic party as being the only truly national one now in existence in the United States. It has ever been liberal and conservative in its political principles. It has not legislated for the North nor the South, but for the good of the whole nation. It does not meddle with sectional interests, but leaves to the people of each State the right to regulate their own domestic institutions to suit themselves; a right guaranteed to them by the Constitution.

The signs of the times have clearly indicated that if Mr. Fremont had been elected, the union of the States would have been at an end, and peace taken from the land which will, sooner or later, be the case, except they repent of the great national sins that they have committed by rejecting the message sent them from God through the Prophet Joseph Smith. He came in the name of the Lord and endowed with power from on high, by which he established the Divine authenticity of his mission, and called on all to repent of their priestcrafts, lyings, whoredoms, and abominations, and be baptized for the remission of their sins, and enter into the great work of preparing a people to meet him at his coming. Many heard his words, believed, and were baptized, and the Lord confirmed them unto the people with signs following. Thousands soon flocked to the standard of truth; the word of the Lord had free course and was glorified; the Saints gathered themselves together as the Lord commanded, and greatly rejoiced in the revelations which He gave them through His servants. Some began almost to imagine that they would never again see trouble; but, alas! the scenes of Jerusalem were again enacted. It is true that the wicked of this generation have not put to death the Only Begotten Son of God, but they have murdered one whom he sent, which makes them equally as guilty of innocent blood as were the Jews who crucified him, for he himself says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The Jews rejected Jesus Christ and his mission, and were broken and scattered. The people of the United States have rejected the Lord's Prophet and His message, and the same doom awaits them, unless they repent. "The stone which the builders rejected is become the head of the corner,

and they that fall upon it shall be broken and scattered, but upon whomsoever it falls, it shall grind them into powder." All the Jews did not actually participate in the martyrdom of the Saints in their day, but sanctioned the acts of those who did, by not bringing them to justice, so the people of the States have done. When the Pharisees of the nineteenth century could not resist the truth by arguments drawn from the Scriptures, they resorted to physical force, destroyed the property of the Saints, slaughtered many men, women, and children, and drove them from their homes into the wilderness to starve. The Saints have repeatedly sought redress from the cruel hand of their merciless persecutors, by petitioning the Government to restore to them their rights as American citizens, but their prayers are unanswered, though not unheard. The officers of Government have virtually replied, "Your cause is just, but we can do you no good, you will have to appeal to your God." A short time before the Prophet was martyred, he was heard to say, "To heaven I appeal." He laid down his life a sacrifice to the cause of Christ, sealed his testimony with his blood, and the doom of the nations that reject his message.

The signs of the times clearly indicate, to every observing mind, that the great day of the second advent of the Messiah is at hand which will find the inhabitants of the earth as little prepared to dwell in the element of fire, as the antediluvians were to dwell in water in the days of Noah. At the coming of Christ the wicked will be swept from the earth, and then will be fulfilled that saying, "Upon whomsoever it falls it shall grind them into powder." We call upon all men who read this to repent and be converted, that their sins may be blotted out, and that they may be saved from the destruction and misery which are coming upon this wicked and adulterous generation, and be prepared to go forth and meet the bridegroom at his coming.

NEWS FROM THE UNITED STATES.—We gather the following items from the *Mormon* of November 1 and 8:—

From the minutes of a Conference held by the Saints at St. Louis, on the 5th and 6th of October, we learn that President Erastus Snow contemplates starting early next spring to carry out the designs of the Presidency in Utah, with regard to organizing colonies on the emigration route. If the Saints will give President Snow their hearty co-operation in this matter, it will be but a few years until there will be many thriving settlements on that long and lonesome road, which will prove an incalculable blessing to emigrating Saints as well as to those who form the settlements. Many of the Saints from this land who have not means to go through, will find it for their interest to aid in building up settlements by the way, and thereby replenish their means.

The Post Office Department has awarded to Hiram Kimball, Esq., of Utah, the contract for transporting the Mail between Independence, Missouri, and Great Salt Lake City, from the 1st of December, 1856, until the 30th of November, 1860.

The President has appointed Peter W. Dodson of Utah, to be United States Marshal of that Territory, *vice* A. T. Horn, who has declined.

Elders Charles Ford and Samuel J. Cook, lately from Utah, left New York on the 31st of October, for Liverpool, by the packet ship *Aurora*.

PLATE OF THE TEMPLE.—A beautiful engraving of the Temple, now being built in Great Salt Lake City, is completed, and for sale at this Office. Any order from Book Agents or others will receive prompt attention. Price 18s. per dozen, or 1s. 9d. retail.

Brother T. O. Angel has been at considerable expense in getting up the above plate, hoping to please the Saints and others, by giving them a kind of foresight of

the Temple. We would be glad to see him amply rewarded for the time and labour expended.

DEPARTURE.—The *Columbia*, Captain Hutchinson, cleared for New York on the 17th of November, and sailed on the following day, having on board 223 souls of the Saints, under the Presidency of Elders John Williams, George Baker, and Benjamin Lloyd.

MR. BROWN, M.P., ON THE WORLD GROWING BETTER.

[We have extracted the following from the *Liverpool Daily Post*, purporting to be from the pen of a "Detective Officer."]

To the Editor of the *Daily Post*.

Sir—I am a man of some observation, and few words, and seldom trouble the reading public with my opinion, except upon rare occasions. I think I have such an occasion now; and I would like to submit a remark or two (by your permission) upon what Mr. Brown is reported to have said at a concert on Saturday evening last, because, I think, though Mr. Brown has proved himself to be a good and well-meaning man, that he is very much out of his reckoning, if the following was correctly reported—"Mr. Brown proceeded to say, HE BELIEVED THE WORLD WAS GROWING BETTER; society was progressing to a more civilized state, and old customs of barbarous hospitality were becoming more and more extinct. For instance, fifty or sixty years ago, no one was expected to leave a dinner party without going home gloriously drunk; but now what is the case? Men, by reason of the progress of civilization and education, seem to know "enough is as good as a feast," &c.—*Vide report in the Daily Post of last Monday.*

To the above, I would respectfully reply—

First—There is more crime, of every kind, including murder, robbery, swindling, drunkenness, debauchery (42,000 illegitimate children born in this country annually), prostitution of all sorts, carnal and literary, in the present reign of Queen Victoria—the most virtuous lady that ever governed this country—than there was in the time of Queen Boadicea. If this is true, it would appear that the world is growing worse.

Second—As to the progress of civilization, I would respectfully take the liberty to say—as the speech in question

was delivered under Christian auspices—that Mr. Brown meant to include Christianity in his idea of civilization. Now, if Mr. Brown means human progress, i.e. the people of this country, taken in the aggregate, are more virtuous, more Christian, more pious, more simple-minded—less proud, less coxcombical, I will differ from him; and that I may give him some idea of how much men may differ in these matters, I beg to say that vice, vain-glory, impiety, murder and robbery (upon highly improved and scientific principles), infidelity, that is, a disposition on the part of many highly educated persons to treat Christianity as they would a farce, were never more triumphant than they are now; and, in Scotland, where Britons are reputed to be more "canny" than elsewhere, crime is increasing six times faster than the population;* that the preaching of Christianity has long since sunk down to the level of a mere matter of business—a mere trade—with this distinction, however, from all other commercial concerns, viz., the worst articles command the best price; and if Mr. Brown will condescend to take a walk with me some fine night, *incog.*, I will show an illustration of the proverb, "all is not gold that glitters;" that enough is not as good as a feast; and I will take him to "old school" clubs, and "young school" clubs, and various societies—mere gorging places—where the members, though the night of the nineteenth century is far advanced, "won't go home till morning;" and where "Willie brew'd" is sung with as much meaning and sincerity as it was in the days of Burns.

"Wha first shall rise to gang away,
A cuckold coward loon is he—
Wha last beside his chair shall fa
He shall be king amang us three!"

* Speech of Sheriff Alison at a meeting held some years ago in Edinburgh, under the presidency of the Earl of Bellhaven.

Mr. Brown will now be pleased to hear Mr. Wakley, the coroner for the Western Division of Middlesex, with regard to the drinking habits of improved English society. "I am surprised," says Mr. Wakley, "that the legislature, which is so justly particular about chemists and druggists vending poisons, is not equally so with the venders of gin, which appears to cause such a dreadful waste of human life. Gin may be thought the best friend I have, for it causes me to hold annually one thousand inquests more than I otherwise should hold. But, besides these, I have reason to believe that from ten to fifteen thousand persons die annually in this metropolis from gin drinking, upon whom no inquests are held!" And again; "Since I have been coroner I have seen so many murders by poison, by drowning, by cutting the throat, by hanging, in consequence of ardent spirits, that I am astonished the legislature does not interfere." So much, Mr. Brown, for the "progress of civilization." Of course Mr. Wakley is speaking of London, but surely he will grant that I have no need to enforce the belief here, that Liverpool can also "take her whack."

If Mr. Brown should mean our progress in mechanical contrivances—our railways, steam-shipping, telegraphs, tubular bridges, and St. George's Halls—I may assent, indeed, though by such assent I lay myself open to censure, and nocturnal annoyance from the scientific and architectural ghosts who superintended the building of the Chinese wall,* the bridges in Xensi and King-tung,† the palaces and halls of ancient Rome, Palmyra,‡ Babylon, and Athens. If, however, Mr. Brown means our progress in

* 1,500 miles long. Six horsemen can ride abreast on the top of it—26 feet high, fortified with 3,000 towers, carried over mountains and valleys, and places that seem to us inaccessible. Begun and completed in five years!

† The one called Cientao in Xensi is a bridge of traffic—unites the summits of several mountains, defended by iron railings, and is four miles long.

‡ Among the rivers of Palmyra, which are dispersed not only over the plains, but even in the deserts, there is a single colonnade more than 2,600 yards long, the bases of the Corinthian columns of which exceed the height of a man; and yet this row is only a small part of the remains of that one edifice!

commercial cunning and gathering money together, I assent unconditionally. And, finally, Mr. Brown must not be in too great haste to attribute every little good he sees done in society to educational effects.

In Edinburgh, and from Sheriff Alison, we have the criminal return for one year giving 2,834 educated, and only 696 uneducated offenders. Here is a convincing proof that in "Auld Reekie," at least, the "education" there dispensed is *not the thing*; and England, it would appear, is no better in this respect than some other places, for the following is the *rate per cent.* of educated and uneducated crime annually evolving out of the entire population—

Could read and write imperfectly	59.28
Could read and write well	8.12
Education not ascertained	2.41
Superior attainments	.42
Could neither read nor write	29.77

100.00

And, according to other criminal statistics, we find there are some offenders who, it is suspected (nay, it is known), can read and write well, but feign ignorance; and who, when the census is taken during the term of their imprisonment, will give garbled and fictitious accounts of themselves, in order to preserve the respectability of their friends, and the governor of a prison cannot force the truth from a prisoner; he must leave all such statements to the offender's "honour," inasmuch as the law of England does not compel a prisoner to criminate himself.

We find, moreover, by the authorized documents with respect to police matters, that the average commitments for "malicious offences against property," and "forgery and offences against the currency," were in the following proportion—

1841-5, malicious offences against property, such as robbery with violence, burglary, &c., 1,079; from 1846 to 1850, 1,116.

1841-5, forgery and offences against the currency, where education and art must be employed as absolutely necessary to success, and as evidenced in the cases of such persons as Robson, the Royal British Bankers, John Dean Paul, Strahan, and Co., Sadleir, and others, 2,725; from 1846 to 1850, 2,971.

Here Mr. Brown will perceive the

effects of educational advancement, the effects, in some instances, of *polite* education—the education which teaches us to get money honestly, if we can, but to get it.

Besides, I would point out to Mr. Brown the probability that there is much less of true religion—I mean the religion of love, and piety, and philanthropy—much less of this now than there was a hundred years ago—even with all the “bigotry and intolerance” which characterized those times. “How it comes, let doctors tell,” but at the present moment, and in this country, there are more parsons, preachers, praters, professors, writers, lawyers, doctors (a *few* quacks!) teachers, linguists, lecturers, reporters, penny-a-liners, and other wisacres in Great Britain than would be necessary to direct the inhabitants of three or four worlds like ours the way to heaven and the way from hell. Yet, they fail in a small place like England; but the failure cannot be attributed to lack of means. “Money is no object” with the good people of this country who employ them*—their salaries ranging from £6,000 to £60 the year—they have it all their own way. It is fairly estimated that, independent of any care for heathen or Jew, there is annually spent in this country, one way and another, for religion, secular, and moral training, of all kinds—spent in the work of progress, according to Mr. Brown’s idea of progression, no less a sum than £143,000,000! that is, from the old woman who keeps her school to the professor in the university—from Mr. Holyoake, who preaches down the church, to the Archbishop of Canterbury, who preaches it up. I omit altogether the press, which gets no share of this plunder. Nor do I wish to allude to the good or evil done by that vast sweeping machine in the service of civilization, which had no existence, as Mr. Brown knows well, in the days of Julius Agricola or Queen Boadicea. O for an imagination like the Misses Fox, to view—even through a glass darkly—a company composed of the following “gentlemen” discussing the last copy of the *Times* over a mug of Allsopp’s pale and a pipe:—Alexander, Socrates, Plato, Diogenes, Epictetus, and Nero!

* Many a round £1,000, I have little doubt, Mr. Brown has himself given in his time for such purposes.

One would think it absolutely impossible for any kind of ruffianism to exist in a land so replete with religious, educational, and moral machinery facilities. Was there ever a kingdom possessed of such learned societies as the following, and they are only a few of those found in the principal city of England!

The Royal Society, the Royal Antiquarian Society, the Royal Society of Arts, the Royal Humane Society, the Royal Institution, the Royal Agricultural Society, Royal Horticultural Society, Royal Medical and Chirurgical Society, the London Institution, the Royal Geological Society, the Russelian Institution, the Royal Society of Civil Engineers, the Meteorological, Pharmaceutical, Botanic and Botanical, Astronomical, Asiatic, Geographical, Chemical, Mathematical, Microscopical and Numismatical, Societies; the Royal Society of British Architects, the Royal Society of Literature, &c., &c. But these we know are in the metropolis, and effect the kingdom at large. Granted. But then every city, borough, town, and village in England has its athenæums, mechanics institutes, and little learned associations.

In conclusion, as I have reason to fear I have occupied too much space already, I will merely add I am serious in what I have written, and, without intending offence to Mr. Brown or any one, I beg leave to subscribe myself, Mr. Editor, yours respectfully,

A DETECTIVE.

Liverpool, 30th Oct., 1856.

[Often have we been positively astounded at the pratings of editors, ministers, lecturers, and statesmen, about the superior civilization of the nineteenth century; the age of Gospel blazings, the gigantic march of human progress, the high standard of mental and spiritual culture, and the moral and virtuous inclinations of the people. To those who see things as they are, it must be a problem whether these men are knaves or fools; the subjects of some psychological hallucination, through which things appear as they represent, or whether they are trying to impose on the credulity of the people. Strange to say such notions obtain general belief. Taking the most liberal view of the case, this is only to be accounted for by considering it the effects of that partiality and egotism which influence the judgments of men in

deciding upon matters in which they themselves are concerned, and of that spiritual blindness caused by the thick veil which is drawn over their eyes by the god of this world. The best and most favourable interpretation of the matter is discreditable enough to the popular judgment, without believing that nearly every one designingly misrepresents the state of things, and deliberately practises deception upon the credulity of his neighbour. If the speeches, books, newspapers, and conversations which we oftentimes hear and read upon these matters, and all that has been written and said against "Mormonism," and the divine institution of polygamy, were laid before the beings of some other world, who are in happy ignorance of the corruptions of this, they would surely be led to believe that Christian nations, at least, must soon reach social regeneration, and "Mormonism" be consumed by the virtue and perfection of a redeemed world.

But these are not the facts of the case; and the writer of the foregoing letter, who, as a "Detective Officer," has ample means of knowing, is fully conscious of it, so far as modern Christendom is concerned. If every policeman, mad-house keeper, jailor, coroner, medical man, procurist, whore-monger, adulterer, prostitute, thief, murderer, and people generally, were to faithfully unbosom themselves, and make a record of all they have witnessed and committed, what a fearful, horrible volume the collection would make—what a bitter satire the contents of such a book would be upon modern Christianity, and the civilization of the nineteenth century.

The writer is keenly satirical upon the progress of society, in the education of cunning, getting money, and aptness in villainy. This is more universally just than people would like to admit. There never was a time when society made less progress in moral, spiritual, and healthy social development than in this boasted age. Its members have indeed become very cunning and 'cute, the stores of scientific facts are more universal, and men have greater general information now

than was the case in the days of their forefathers, and the term "men of the world" may be significantly applied to nearly all. But how much has society lost of that purity of nature, simplicity, freshness, honesty, and virtue, which flourished in the earlier generations of the human family? With all the meaningless talk about civilization, enlightenment, progress, and the march of intellect, society is every day losing some of its natural relations, and departing from the standard of manhood, while facts will make their testimony heard, touching the increase of crime and degeneracy. A fearful account is accumulating against modern civilization which every day cries with a louder voice to heaven for vengeance.

There is another point which we will notice, touched upon by the correspondent of the *Post*, which no doubt has struck our readers. It is, the amount of machinery at work, even in little England, for the professed object of social regeneration, and the enormous cost of keeping it going. Look at an expenditure of "*one hundred and forty three million pounds*," leaving out the item which goes to the book making department. Were there any virtue and power in these self-made priests, and teachers, and in human institutions, there certainly is abundance of material and money employed to direct, at least, the British nation, "the way to heaven and the way from hell." But does not all this prove the absolute incapacity of man to get on without God? Does not the present state of things cry with ten thousand voices to heaven for the Lord to take the reins of government? Is not such a work as "Mormonism" professes to be consistent with the universal wants of the human family? If it is not divine in its origin, at least the mission which it claims is a necessary one; and society has great need to clothe itself in sackcloth and ashes, and fervently pray that God would raise up a Prophet, and send Apostles of salvation forth to proclaim a pure Gospel again—ED.]

THE *Economist*, in one of its articles on social statistics, points out the fact that as a general rule, a decrease of marriages is accompanied by an increase of crime.

SPARE moments are like the gold dust of time. Of all the portions of our life, spare moments are the most fruitful in good or evil. They are the gaps through which temptations find the easiest access to the garden of the soul.

HOME CORRESPONDENCE.

THE TEMPLE.

35, Jewin Street, City,
November 18, 1856.

President O. Pratt.

Dear Brother,—You will favour me by inserting a few remarks on the design for the Temple, the first impression of the Engraving having just come to hand.

Having spent seven or eight years of my life in the midst of designs of every description, in an architect's office, I think it is but justice to Elder T. O. Angell, the Architect, to say, that the building as a whole is a most original conception; and the grouping of the various towers, buttresses, &c. one of the most harmonious pieces of architectural composition I have ever seen.

The windows, doors, &c., are of the Gothic style, and what is termed the perpendicular class, used very extensively in cathedral buildings a few centuries ago. As the "Mormons" believe in getting and combining all that appears to them to be good, the architect has broken through the dogmatic rules of the architectural world, and introduced in connexion with them, mouldings and other compositions, peculiar to the Roman or Classic period, so blended as not to offend. But the architect's skill shines most in the happy proportion and combination of the main features. The building will be massive without being ponderous or heavy, and sufficiently ornamental without being overcrowded with decoration.

Taken as a whole building, it is not a copy of anything under the sun, so far as I am acquainted. I have looked at the design many times, and feel that it will bear looking at a great many times more. To one fond of viewing architectural

efforts, it is, on account of its originality, a perfect feast, especially in this age so barren in respect to really new architectural designs, when the Gentile practice of revolving round old lights, instead of getting new inspiration for themselves, has infused itself into architecture as well as every thing else.

The Engraving is splendidly executed, and a faithful transcript of the photograph brought by Elder Angell from the Valley. Such a subject, treated in such a manner, will certainly secure a vast sale among the Saints, for what can be so interesting a subject to each of us, as that Temple in which the broken links of our ancestry are to be repaired? That Temple in which the many voiced cries of departed, but still living fathers, mothers, sisters, and brothers are to receive our fond response in those efforts for their salvation, that death has put out of their power to make for themselves.

I have no hesitation in recommending the Engraving to every Saint, not only because of the dear and glorious associations connected with the Temple of God, and as a real ornament to their dwelling, but because the Gentiles will, I think, have to admit, on inspection, that wealth, resolution, and talent, must exist pretty freely, and be well combined in the "Mormon" community, to *design and execute such a structure in such a region.*

Who will not have one to exhibit as a sample of "Mormon" capability; as a token to devils that in the mountains a people are rising to their overthrow, and to departed friends and kindred a sign that we are coming! coming! coming! to fulfil our covenants, and hasten their deliverance.

E. L. T. HARRISON.

VARIETIES.

Mexico is again in a state of general revolution, and in addition, it has difficulties with England and Spain, which may involve it in foreign war.

A number of Irish Catholics have petitioned the government of Mexico for the privilege of settling on its territory, on account of the persecutions they suffer in the United States, for their religion.

On the 12th and 13th of October, General Walker, President of Nicaragua, defeated the Costa Ricans and their allies, with a loss on their part in killed and wounded of 1,100, and 41 of his own men.